Similia similibus curantur.

At the present time & condition of knowledge it is not exactly convenient, but actually impossible

An

Inaugural Dissertation

on

"Similia similibus curantur"

Presented

to the

Faculty of the Homoeopathic Medical

College

of

Pennsylvania

for the

Degree of Doctor of Medicine

by

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Bavaria, Germany.

Philadelphia the 9th day of February 1867.

„Similia similibus curantur."

At the present time & condition I hold it not merely convenient, but actually necessary to weigh well the import of this sentence; for it is the corner-stone, on which I desire to erect the edifice of my future career, a structure under whose roof I aim to extend the utmost hospitality to my beloved suffering fellowmen, a temple in which I propose to offer up my powers and energies of life with a conscientiousness, which will leave no room for a possible future regret. —

„Similia similibus curantur!" — What does this sentence mean, is it true, why shall I give it the preference to many other significant, time-honored sentences, can I feight under its flag, is the cause of its banner just, under it may I reasonably suppose to carry off from the field of conflict the boon of contention?

Such & similar questions I have to investigate
or if this term be too high — I have at least
to look at that, what others learned & experienced men have advanced, with particular interest; my honor & the welfare of my fellow-beings imperatively demand it.

I might be perhaps able to write a chinese sentence or rather to copy it without knowing the chinese characters, which represent ideas, words & letters; but I could never write or copy intelligibly to myself without knowing the meaning of those characters. So I shall be able to heal an affection of the human organism by carefully profiting from the experience of the masters in our art, but if I go no further than that, I shall for ever remain but a miserable journeyman of a physician. An inquiring mind aims to view the very „innermost" principles of his subject, he is engaged in,

its very essence, if he can; and even when fancy & imagination, where understanding does refuse to penetrate deeper,— come into a full play, & lift us on their etherial wings up-ward, leaving prosaic "mother earth" far be-low & almost out of sight, must we then have necessarily left the path of ~~th~~ truth? ~~the~~ to imagine or form an image of a hypothesis, may lead to the very centre of truth. Fancy and imagination are as well as understanding gifts from the creator, which — if properly applied will never deceive us; but are destined to be instruments & means to truth & happiness. There are some condi-tions, which appear to be entirely within the province of understanding; others within the ~~pale~~ pale of fancy, imagination only; others again, which can be approached by those two agencies combined only; one of those latter is man; for if not your fancy but your

mere understanding is engaged in the study of him, how can you ever admit his having an immortal soul, a soul - which comprises all what is noble & exalted in man? Understanding merely will hardly teach you that, understanding is ever incapable to grasp an adequate idea of a soul; imagination only can in a measure touch upon that subtil essence; the consciousness of understanding itself is a mere result of imagination; & upon the whole as they are given us together, we should use them together; for the investigation of higher topics like man they should be inseparable companions, should lead each other, should be in consultation. I dwell purposely on this topic, as the sterile application of understanding merely in the investigation of man, have frequently led to conclusions, which do injustice to his dignity & hide the real beauties of his being. There is a certain class of scientific men, to whom I might in this connection

exclaim „ Foenum in cornu habet, fenyo, fenyo..."
Such a horror they manifest at the term imagi-
nation, or any other term of the same import;
though the most actions of their life are
prompted by it. For in how many actions
do they base themselves on understanding
solely? There is mostly always in every
condition an uncertainty, an „if" or a „but",
a vapor of a something, which is too
etherial for understanding to grasp &
handle it. What are they then doing with
it? They form with it an imago. —
Understanding gives over to imagination
the rough outlines, the skeleton of that
indistinct something, in order to fill out
the empty spaces, make a respectable
picture, or a living form ~~out~~ from it.
They would be really wrong in all probability,
if they should attempt to paint for instance
the picture of man with the brush of

of fancy, disregarding the outlines & skeleton drafted by understanding.

There is a golden middle-road; we may pass between Scylla & Charybdis, but the space is narrow, a little too much to the right or left will draw our ship into a whirlpool of certain distruction. This "auruw media via" of understanding & imagination, this right harmonious action of both is perhaps even the basis of our happiness; their just equilibrium makes perhaps the really great man. Between materialism & wild revery is that middle-road.

Dunglestons medical Dictionary calls Homeopathy a "fanciful doctrine". Well— is it not a doctrine full of understanding likewise? Did understanding not do its full duty in it? And suppose this understanding perceived in the course of investigation of man—that vast, unlimited

field — a something, which it could not grasp according to its natural shortsightedness and imperfection, but of which it was only permitted to take a sketch, an outline a skeleton, which far-sighted fancy revising approved, & upon which as a better colorist it laid the bright, variagated colors, which perhaps the beautious sceneries really & justly demand, shall then this picture not rather be regarded as a living copy of man, whose origine is both earthy & divine? Understanding has a limit, as we all know; earthy matters — it can investigate, but is not adequate to psychologicub researches, can therefore never without aid fully investigate man; and this aid it receives from fancy, imagination.

When our venerable father Hahnemann said in the title-page of the Organon „Aude sapere", he said it in reference to the investigation

of man & medicine, not in reference to mathematics, where I take it for granted fancy and imagination occupy not a conspicuous place; but we should greatly err, were we to assume mathematics to be a science, in which the understanding merely is brought into requisition, and that fancy or imagination come not into play at all; for look at the definition of a line for instance. What is a line? The mathematician tells you: „A line is a continuity of points without breadth and thickness." Can you understand that? Must you not bring your imagination to aid, in order to get an idea of a something, which has neither breadth nor thickness?

If I therefore should make use in this treatise of arguments, which I do not prove with that accuracy, as I can - you suppose - the square of the hypothenuse to be equal to the sum of the squares of the other two sides,

it is, because my subject deals not only with matter, but has for consideration - man, that being, which our understanding alone can never fully grasp; which even with it and our imagination can, though better, yet perhaps never be entirely comprehended.

Proceeding with my subject I have necessarily to touch upon some principles, upon whose affections the most of so-called diseases depend, & which are higher than tissues, organs or apparatus, so far as anatomy & chemistry could investigate them, & which to actually exist, Physiology & Pathology, though they cannot manage them, must nevertheless admit.

Those principles form the intermediate link between mind & body, on their presence life depends, on their normal condition the wellbeing of man.

And as those principles, which are known

in Homoeopathy as the dynamic principles of man, are between mind and matter, so to say- semi-spiritual & semi-material, we may comprehend by analogy, that they may be influenced by both — matter & spirit.

Will you deny of there being such dynamic principles? please tell me then, how can the mind, which is immaterial, as you admit, act upon the body, by what Phylosophy can you suggest, that matter is acted upon by nothing? for the mind is no thing? We surely cannot say, that these dynamic principles be the mind or soul; for this would make the soul divisible & as these dynamic principles are pervading the whole organism, we should run the constant risk to loose parts of our soul, which would happen, should we loose a leg, an arm, or some other part or parts. But if we admit a medium between mind & body, which has the capacity to be acted upon by mind

and matter, then we can infinitely better manage the various phenomena connected with man.

Well – by what process „ similia similibus curantur"? The apparant process is this: to procure a medicine, which is able to produce ~~in~~ in the healthy organism an affection, similar to that, which we desire to remove from the sick; or which is capable of producing such symptoms in the healthy as we aim to remove from the diseased organism. But its real process I suppose to be as follows: By a certain substance or condition these dynamic principles, I alluded to, which are presiding over the organism, become abnormal; therefore their actions will be abnormal upon the body or mind, or upon both; which condition may be properly called disease. This disease will manifest itself according to its quality & intensity in certain symptoms, on account

of which we administer a certain medicine, which would be capable of producing the same kind of abnormity in the healthy, but in a somewhat higher degree destined to last a short time only, & which destroys the cause of the former abnormity of those principles. As soon as that time has elapsed, the morbific power of the medicine is spent, these dynamic principles will be in their normal conditions, will preside over the organism, & impart a healthy state into the system.

But how may I prove „similia similibus curantur"?
This will be my next consideration, wherein I hope to satisfy all those, who believe „Experientia est mater studiorum" or „exempla docent."
Either Allopathy or Homoeopathy, if people can be cured at all by medicine, must be the right cure-method, as there is no other besides.
Now let us look at the proceedings of

Allopathy, which aims to cure either by producing with drugs a second so called disease remote from the part where the disease exists, which it attempts to cure; or it produces an opposite disease on the same place. Allopathy supposes that two separate diseases cannot exist at the same time in the human organism; it therefore when it treats a disease, creates another in a less vital part, whereby the first one should be superceeded. Which is really very often the case, as long as this second disease does last; but when this has run its course, does not its own record show the return of the first disease or rather its symptoms? for the disease had never really disappeared, but became latent merely.

What does it gain by such an operation? Pains are created, vital fluids expended from otherwise healthy parts, & less recuperative

powers left for the organism to effect a cure of the first disease.

The second plan - to produce with medicine an opposite affection to that already existing on the same part of the organism, is, I believe, at present a more frequented treatment by allopathy, than the former, therefore I shall notice it a little closer.

Supposing a man complains of constipation, headache, pains in the joints, what does Allopathy give against those evils? It administers a so-called cathartic, to relax the bowels; and really moves the bowels; but after the power of this medicine is spent, in what state are the bowels left? for example - the mucous lining of the intestines? in a normal state? Are the several secreting processes of dejestion reestablished?

is in a word a healthy action of the bow-
els effected & No. Weakness, torpor, loss
of fluids necessary for digestion are lost,
incontractility of the intestines & abdomi-
nal muscles are the natural consequences
of such a treatment. Constipation will
appear again, become chronic for the very
reason of those cathartic medicines, which
carried away, what is necessary in the bowels
to aid digestion & acted by their large
doses too severely on the dynamic principles
so that they are rendered unable to regain
their former strength. How could some other
result be expected from such a treatment?
for constipation is nothing else, but the re-
sult of an abnormal action of the dynamic
principles acting upon the organs which are
engaged in dijestion; now if this action is
made more abnormal, how can we expect
constipation to cease or become less?

And what treatment received the headache, the pains of the joints & stone. —

Take other affections of the system, acute or chronic, which I would gladly illustrate, had I sufficient time, — and observation will show you, that Allopathy treats & cures in a similar manner all diseases. Such is the work of the principle: "contraria contrariis curantur".

Now let us look at „similia similibus curantur" & let us take those same affections to illustrate its proceedings. The patient complains of constipation, headache, pains in the joints.

Our materia-medica — the book of experience — tells us, what kind of constipation, headache & pains in the joints a certain drug will produce in the healthy and affirms with patent facts sustained, that this drug when applied as a medicine to such similar

constipations, Headaches & Pains of the joints never fails to cure in very many cases effected a cure. Let me therefore listen to the voice of experience, the more so, as I have found that a contrary course, as I stated above, produces so little desirable results.

The Homoeopathic physician inquires into the kind of constipation, headache, pains of the joints, when, how, where, under what circumstances, in short gets a perfect Diagnosis of those affections, when he proceeds to give the proper remedy - namely a drug in small doses, which would produce the same kind of affections in the healthy; which medicine will in a short time, without having expended vital fluids, or having produced pain, restore the sick man to perfect health.

Now I have opened a way on which, if I had sufficient time, I could more fully

prove the insufficiency of contraria contrariis curantur or of Allopathy; I have added to experience — that greatest of teachers — which is ready whenever I or anybody else shall desire, to unfold a host of stern facts of reality, which incontrovertably & unmistakably show the efficacy of the principle „Similia Similibus curantur" or of Homoeopathy in general.

As time draws nigh for me to have finished this dissertation, let me in closing ask: Who will rather follow Baal than serve the true God? Baal brought nobody out of Egypt, Baal did not send manna from the sky, Baal did not help anybody, he actually did do harm. I for my part shall serve the true God, who can do such great things; & of those, who in spite of this great sun — Homoeopathy — which sends forth its healing beams as a perfect „God-sent"

sie a continuous stream= to all those,
who merely open their eyes to receive its
salutary & healing influence, who still de-
sire rather to live in darkness of disease
than light of health, I can only say:
„They know not, what they do" „Ephraim
joined to his idols, let him alone".—